

Humanistic Ideas in the Socio-Anthropological Views of Alisher Navoi

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ABSTRACT

This article explores the humanistic ideas embedded in the socio-anthropological views of Alisher Navoi. Through deep analysis of Navoi's works such as *Khairatul-Abror* and *Mahbub ul-Qulub*, the study highlights how virtues like honesty, generosity, justice, and modesty serve as foundations of human dignity and social harmony. Drawing parallels with the teachings of other great thinkers such as Jalaluddin Rumi, Bahauddin Naqshband, and Abdulkhaliq Ghijduvani, the article emphasizes the spiritual, ethical, and intellectual responsibilities of individuals in shaping a just society. The role of human consciousness, self-awareness, and moral behavior in determining one's destiny is also underscored.

Keywords: Humanity; Generosity; Justice; Spirituality; Enlightenment; Thought; Society; Education; Faith; Morality; Self-Awareness.

1. Introduction

The famous scholar Jalaluddin Rumi expresses the following thoughts about moral qualities:

“Gar shavad avsofi axloqat neku,

Xast jannat hud to'y ey, nekhu

Gar giriftori sifati bad shudi

Ham tu do'zax ham azobi sarmady” [1].

Translation: “If your moral qualities are good and virtuous, you are in heaven. If you are endowed with bad moral qualities, then you are in hell and in torment.” The standard here has two meanings, firstly, in the form of a specific, specific original human quality; secondly, the standard is fate, destiny, that is, a person will be placed in heaven or hell according to his deeds; in short, the good and bad deeds done throughout life are “measured” and a reward is received accordingly [2]. Therefore, the right to choose is given to each person: if he wants, he can act according to the rules prescribed by Allah and receive a reward, or if he wants, he can listen to what the devil says and take the easy path and receive punishment.

1.1. Study Objectives

The objectives of this study are as follows:

to analyze the socio-anthropological views of Alisher Navoi with a special focus on his humanistic ideals.

to examine the moral and ethical values (such as honesty, justice, generosity, and modesty) reflected in Navoi's works.

to highlight the significance of human consciousness, self-awareness, and moral responsibility in shaping individual destiny and social harmony.

to demonstrate the contemporary relevance of Navoi's humanistic philosophy in addressing global challenges of morality, spirituality, and human dignity.

to contribute to the broader scholarly understanding of Central Asian intellectual heritage in the context of humanistic studies.

2. Method and Methodology

This article uses such methods of scientific knowledge as historicism, scientific objectivity, logic and hermeneutics, comparative-typological, hermeneutics, analysis, synthesis.

3. Discussion and Results

Abdulkhaliq Ghijduvani's advice also includes advice on courtesy and giving charity: "If you have nothing to give to someone who comes to you asking for charity, apologize politely without being rude to them, for even a kind word is charity" [2]. This teaching is in line with the meaning of the following hadith of our Prophet Muhammad (PBUH) (narrated by Adi ibn Hatim (RA): "Save yourself from Hell by giving half a date (even if it is given to a poor person). And whoever cannot find half a date, then let him speak kindly to him" [3] (Narrated by Imam Bukhari).

Also, Khoja Abdulkhaliq Gijduvani gives the following advice on etiquette:

"O my son, let me advise you, take piety (piety) as your motto, always perform the duties of worship. Always be observant of your condition. Always be in fear of Allah Almighty. Be the one who fulfills the rights of Allah Almighty, the Messenger of Allah, parents and all the saints, for with these qualities you will be honored with the pleasure of Allah Almighty.

If you want to have a good name, do not make a name. Travel a lot so that your soul will be humiliated. Put the respect of the saints in their place. Do not be swayed by someone's praise. Do not be offended if someone speaks badly. Let the praise or disrespect of the people be indifferent to you. Treat the people nicely. Always maintain manners. In all situations, be kind to both good and bad. Please treat me kindly" [2].

Alisher Navoi's poem "Khairatul-abror", which is part of "Khamsa", devotes a large part to the issue of morality. According to the scholar, a person's lineage or rank does not bring him honor, but rather his modesty and decency give him greatness. Therefore, a particle of modesty is compared to chemistry that turns soil into gold:

The conclusions of Alisher Navoi's long and complex life experience are reflected in the third chapter of "Mahbub ul-qulub". In this work, the thinker, along with praising the highest qualities inherent in man, exposes harmful vices such as tyranny, shamelessness, and fraud that threaten the prosperity of the state and society and undermine the honor of a person, and warns people about them and warns them of the need to take measures to prevent them by increasing their vigilance.

The work describes the negative vices that are the opposite of positive qualities and are found in immoral people: "Takabbur shayton ishi va biyiklik nodon ishi. Mutakabbir Tengri do'stlari olida mat'un va Tengri qoshida mardud va mal'un. Xudpisand, ishi bari elga nopisand. Bilikig'a mag'rur, bilur elga ma'yub va Tengrig'a maqhur" [4]. (Content: Arrogance is the work of the devil, while conceit, that is, selfishness, is the work of ignorance. An

arrogant person is unpleasant in the eyes of everyone. None of the actions of an arrogant person are pleasing to the people. He is proud of his knowledge in his own eyes, but he is guilty before the owners of knowledge. Alisher Navoi says the following about stinginess, which is considered a disgrace for a person: "The miser, though he hoards today's gain, will find his grave at dawn as dark as his house of earnings. Abstinence and piety are always desirable—more so in youth. Repentance and contentment are always beneficial—more so in old age. People of forbearance and modesty are honored everywhere—more so in the eyes of the wise. No good or evil deed has gone without consequence. No seed of righteousness or corruption has been sown without reaping its yield" [4]. If a miser who does not care about people and thinks only of himself keeps what he has earned today, his grave will be as dark and gloomy tomorrow as his livelihood today. An open-hearted, imaginative, and noble person is dear and honorable everywhere, especially in the eyes of the great (teachers).

Whoever does evil and stupidity will certainly receive his punishment, and whoever plants the seeds of goodness, honesty, and truthfulness will reap its harvest. The path of Naqshbandiyya is the path of awareness, which requires that every minute, every breath be spent consciously and vigilantly. Bahauddin Naqshband emphasized, "Agoh zi bahr bas baynul nafasayn" – "Be aware of the essence of the universe, which is like the sea even in the time between breaths."

Ey monda zi bahri ilm dar sohil ayn,
Dar bahr farog'at astu, dar sohil shayn.
Bardor safi nazar zi mavji kavnayn,
Ogoh zi bahr bosh, baynul nafasayn [5].

Translation:

O you who stand with your eyes open on the seashore to gain knowledge,
There is comfort in the sea itself, and evil on its shore.
Take your gaze away from the foam and waves of the two worlds,
Be aware of the sea even between your breaths.

From the content of these verses, it can be understood that a human being, preserving not only every moment, every breath he takes, but also the time between his breaths, and being aware only of the true, eternal essence is considered a condition for his maturity.

Alisher Navoi's verse "If you are a king - you are aware, if you are aware - you are a king" calls on people to be aware and vigilant. The following verses of Navoi are also famous:

Moziyu mustaqbilni takallum ayla kam,
Ne uchunkim dam bu damdir, dam bu damdir, dam bu dam [2].

Navoi emphasized that a person should talk less about the past and the future, think less, live in the present moment, and be constantly reminded of Allah.

In the current globalization process, when individual rights are being violated in various parts of the world and the atrocities that are raining disasters on humanity are increasing, the universal human values that Alisher Navoi cherished are very valuable due to their harmony with the interests and desires of all peoples in the world.

In the sixth article of the epic "Khairatul-abror", the great scholar praises decency and modesty, and puts down on paper his socio-philosophical ideas about science and enlightenment with deep meaning. He describes the virtues of truthfulness and honesty in the tenth article of the epic: "Rostliq ta'rifidakim, vujud uyi bu tuz sutun bila barpoy. Va ul uy shabistoni harimida bu sham'i anvar majlis oroy bo'lur. Va egrilik nafiidakim, agar egri kishi zulfdek simbarlar yuzida yer tutarkim, boshi kesguluk. Va agar ajdahodek ganj ustida halqa urarkim, o'lturguluk" [6].

Mazmuni: Rostlik ta'rifidakim, borliq uyi shu to'g'ri ustun bilan tik, ul uying shabistoni burchagida bu nur (rostlik) shami majlisni bezatadi; egrilikni esa rad etish haqidakim, agar egri odam kumushbadan go'zallar yuzidan zulfdek joy olsa ham (baribir oxirida) boshi kesiladi, egri odam agar xazina ustida ajdahodek halqa bo'lib yotgan bo'lsa ham uni o'ldirish zarur[6]. That is, the thinker emphasizes that the house of the universe is illuminated by the qualities of truth and honesty. Truth and honesty are the pillars of existence.

Har kishikim, tuzluk erur peshasi,

Kajrav esa charx ne andeshasi.

O'qki, tuz o'ldi tayaroni aning,

Bo'lsa yer egri, ne ziyoni aning [6]?

The meaning is: "If anyone has made it a habit to be straight, what does the turning of the sky matter to him? What harm does the curvature of the bow do to him when the arrow (meaning the arrow of a bow) flies straight?!"[6] »

Through these verses, Hazrat Navoi points out that every person can create his own destiny through his own worldview and thinking, and that even if the people around him have the wrong philosophy, he can continue on his right path and live a happy life. This is likened to the fact that once an arrow has a straight and straight flight, a curved bow does not harm it.

Nay tuz uchun istar ani ahli hol,

Chun tuz emas, egri ko'rar go'shmol [6].

Content: "Since the flute is straight and straight in shape, the people of the world, that is, the learned, love the flute; if it is not straight but crooked, its ear is twisted for reprimand."

At the end of the article, the parable "The Lion and the Dragon" is given, explaining the negative consequences of deceit and crookedness. These harmful vices are described in the form of animals, which only harm people.

The scholars describe man as the most perfect and honorable of all creatures, and also emphasize that a person should engage in good deeds worthy of his name, and not tarnish his name with bad and vile behavior. He should beware of vices such as not being able to see someone else's success, envying him, being greedy for wealth, and greed.

Navoi evaluates man as a being superior to all things in the world. He considers him the "honorable" of creatures. The scholar considers man to be the most precious jewel of the universe, the crown of existence:

Koniyu hayvoni, agar xud nabot,

Har biri bir gavhari oliy sifat.

Borchasini garchi latif aylading,

Borchadin insonni sharif aylading [6].

Translation:

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Bu chaman o‘lmog‘ida mavjud anga,

Bor edi inson guli maqsud anga [6].

Navoi first of all evaluated a person based on his behavior in life. Any person who is engaged in work that benefits people is worthy of respect. People who harm society, disturb the peace of the people, and do not care about their inner and outer appearance are not real people. The thinker described this in his work “Mahbubul Qulub” by contrasting the typical characteristics of people belonging to different categories: a just and tyrannical ruler, a scholar and an ignorant person, a noble and a false Sufi, a loyal and a disloyal person, etc. Serving for the welfare of the country, living a life with concern for society is the criterion of humanity’s goodness:

Odami ersang, demagil odami,

Oniki yo‘q xalq g‘amidin g‘ami [7].

4. Conclusion

In “Mahbub ul-qulub”, there are many such sentences written in a spirit of high spirit and wisdom. The thinker glorifies generous, noble, honest, and just people who work to alleviate the burden of the people. Indeed, a person is not some abstract concept, but rather a specific person with his craft, profession, and position among the people. If we consider Navoi's contemporaries, these include craftsmen, farmers, merchants, scientists, artists, emirs, kings, and others.

5. Future Suggestions

- future studies may further explore the influence of Alisher Navoi's socio-anthropological and humanistic ideas on modern Central Asian educational, cultural, and social systems.
- a comparative analysis between Navoi's works and those of other global humanist thinkers could provide a broader interdisciplinary perspective.
- researchers could investigate the practical applications of Navoi's ethical principles in contemporary social policies and governance models.
- detailed philological and textual studies of Navoi's works may uncover additional layers of humanistic meaning that remain underexplored.
- incorporating Navoi's moral and spiritual teachings into modern curricula could be a subject of pedagogical research to strengthen ethical education.

Declarations

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